

MORBUS EPIDEMICUS;

OR

The Disease of the Latter Dayes:

Discovered and laid open in a SERMON
Out of

The II Ep. of *Timothy* ch. 4. v. 3, 4.

By JOHN RAMSEY, Minister of *East-Rudham*
In the County of *Norfolk*.

*We would have healed Babylon, but she is not
healed, Jerem. 51. 9.*

Livy of the Romane State, p. 3.

*Ad hac tempora, quibus nec vitia nostra, nec remedia pati
possumus, perventum est.*

Non LONDON,

Printed by *W. Godbid*, and are to be sold by *Philip Briggs*,
at the *Dolphin* in *St. Paul's Church-yard*.

M. D C. LVI.

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The Disease of the Latter Days:

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The II Ep. of Timothy ch. 4. v. 3, 4.

By JOHN RAMSAY, Minister of East-Indians



In the City of London

We would have bled Babylon, but she is not
bled, Jerem. 51. 9.

Ad huc tempus, quibus nec curis nostris, nec ventris
possimus pervenire etc.

LONDON

No. 4

Printed by W. Stedee, and are to be sold by Philip ...
at the ...
...

The Epistle Dedicated
To his right worthy and Learned
Friend,

Mr. JAMES DUPORT,

One of the Senior Fellows, and Vice-
Master of *Trinity Colledge* in *Cambridge*.

SIR,



*I was the grave ad-
vice of St. Hierom
to his friend Rusti-
cus; Ne ad scriben-
dum citò profilias,
& levi ducaris infania. If I have
seemingly transgressed the Rule of
the Ancient, and this Citò be obje-
cted and laid to my charge, as an ar-
gument of over-much lightness; I
suppose, they that know me in part,
will readily become (though not my*

Hierom. ad
Rustic. Ep. 39.

The Epistle DEDICATORY.

*Advocates, yet) my Compurgators.
And that number of yeers with a
surplusage, which exempted and dis-
charged the Levites under the Law
from the burden of their Office; will
be thought a sufficient warrant, so
far forth as concerneth the Age of
the Publisher, to license the Sermon
to the Press. As for the Sermon
it self, the Subject matter of it is
spent in the Discovery of the Dis-
ease of the Latter Dayes: A disease
so much the more dangerous, by how
much it is the more common and Epi-
demical.*

*It is observed of our blessed Savi-
our, upon his first entrance into his
publick Office, Matth. 4. 23. And
Jesus went about all Galilee, tea-
ching in their Synagogues, and
preaching the Gospel of the King-
dome;*

The Epistle DEDICATORY.

dome; and healing all manner of sickness, and all manner of disease among the People. *And I have herein followed, after a sort, Christs example, and in my first essay in this kind, attempted the Cure of that which is (causally and virtually) all manner of sickness, and all manner of disease among the People; and that is, The not enduring Sound Doctrine. That the Remedy is accommodate to the Distemper of the present Times, I suppose will not be denyed. And I shall accompany and send it into the world, with this hearty and pithy prayer, Faxit Deus ut sit æque commodum ac commodum; God grant it may prove as profitable as it is truly seasonable. If the succinct handling, and cursory dispatch of the several parts be pre-*

The Epistle DEDICATORY.

judged and censured as a fault : Let
such consider, That he who adven-
tures upon a long Journey, and is to
call in at several places, must not pro-
tract the time, nor stay long in any.
And as for my choyce in the Dedic-
tion, I shall make use of no other
Apologie then that known Rule in
the Civil Law; Mancipato Patre,
mancipantur & Liberi. I may add,
Etiam & Libri, and the Truth is
one and the same. The Father hath
been long since bound unto you with
the cords of a Man, with bands of
Love, many real and liberal favours.
And now this sorry Sermon * as a
Childe of the same Parent, becomes
bound unto you. But I must not ex-
ceed the measure of an Epistle ; and
am therein cautioned by the Pen of a
Heathen : The Letters of Friends
and.

Regula Juris.

* Πυρρὸς ὁ
ἐκ τῶν ὁρίων
ἀποδίδωμι.
Clem. Alex.
L'b. 1. Strom.

The Epistle DEDICATORY.

*and Lovers must not be over-long,
nor fill both Hands.*

*I have no more to say; But that
next the glory of God, and the com-
mon Benefit of his Church, the pro-
priety and particular interest in this
poor Piece, and Paper present, is
wholly yours together with the Au-
thor,*

Your very affectionate

and observant Friend

JOHN RAMSEY.

The House of Commons

and I have no more to say; But that

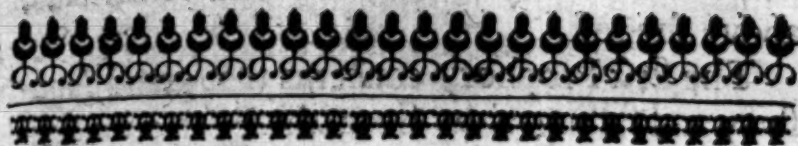
the glory of God, and the con-
mon benefit of his Church, the pro-
perty and particular interest in the
poor Piece, and the present
truly yours together with the de-



Your very affectionate

and obedient Friend

John Ramsey



2 Tim. 4. 3, 4.

For the time will come, when they will not endure sound Doctrine, but after their own lusts shall they heap to themselves Teachers, having itching ears. And they shall turn away their ears from the Truth, and shall be turned after Fables.

THe first words of the Text, *The coherence of the Text,* which stand as a Porter or Portall, at the Door of Entrance, and lead us into the inner Rooms, [*For the time will come*] imply and point out unto us; that the Text is a *Prophecy*, which in the genuine accepti- on and signification of the word, is a Prediction or foretelling of things to come. For the Writings of *Paul* to *Timothy*, though they pass under the name of *Epistles*, Letters of direction and advice, sent from him as an Apostle of *Christ*, and a Messenger of the Churches: yet in these *Epistles* of his, there are several inter-
B
whereof

whereof are very observable and remarkable above the rest.

The first Prophecy concerns that grand Apostacy and falling away from the Faith once delivered to the Saints, by Popish idolatry and superstition, 1 Tim. 4. 1. *Now the Spirit speaketh expressly, that in the later Times some shall depart from the Faith, giving heed to seducing spirits, πωυασι πλάνης, to spirits of error, (by an usual Hebraism) and Doctrines of Devils.*

The second Prophecy respects the general Atheism and profaneness of mens lives, 2 Tim. 3. 1. *This know also, that in the last days perilous Times shall come. Heretical Doctrines of Devils, (as the Apostle stiles them) are the Product of the later Times. But the deplorable looseness and lewdness of mens manners are the issue of the last days, and so nearer the end of the world, than the former.* This the Apostle makes good, by a particular enumeration of sins and sinners, Vers. 3, 4, 5. *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankfull, unholy. And then in the close he claps in with this signal character, Vers. 5. Having a form of godliness, but denying the power thereof; as a cloak and covering for all the rest.*

The third and last Prophecy is in the Text, and notes out unto us an utter averfness and abhorrence from sound Doctrine, which is the onely means to rectifie mens judgments in point of Faith, and to correct and reform their dissoluteness; and renders them more impatient of the
Remedy

Remedy than of the Malady. And so it follows in the Text, [*For the Time shall come.*]

The Text then as it lies before you, holds forth and presents unto your view the Disease of the later days, and for the more methodical and orderly resolution of the words, we may take notice of a fivefold specialty:

1. The nature of the Disease specified. They The division of the Text. will [*not endure sound Doctrine.*]

2. The cause of the Disease, and that is their Lusts, [*After their own lusts.*]

3. The signs or symptoms of the Disease, and they are two:

1. The first is in the ear, [*Having itching ears.*]

2. The second is, the satisfying or scratching this itching ear with a multiplied variety of Instructors, [*They shall heap to themselves Teachers.*]

4. The effect of the Disease; and that is double, (wherein as in every motion) there are two Terms:

1. There is the *Terminus à quo*, [*They shall turn away their ears from the Truth.*]

2. There is the *Terminus ad quem*, [*And shall be turned after Fables.*]

5. The circumstance of the Time, when the Disease shall be in the Paroxysm, in the full heat and heighth. And that we have in the first words of the Text, [*For the time shall come.*]

The first part.
The nature
of the Dis-
case.

They will not endure *ὑγιαίνουσιν διδασκαλίαις*, *sound Doctrine*. A *Metaphor* or borrowed speech taken up from the natural *Food* or *Physick* of the Body; and in a figurative and a spiritual sense, translated and applied unto the *Soul*. For the *Soul*, as it stands in need, so it hath its proper *Food* and *Physick*, as well as the *Body*, and that is the *Word of God*.

1. The Word
the Food of
the Soul.

The *Word of God* is the *Food* of the *Soul*, whereby it lives, as the *Body*, by the natural nourishment, *Food* for all sorts of *Christians*. *Milk* for new-born *Infants* and *Babes* in *Christ*: *Meat*, *strong Meat* to those that are of full age, *Even* those that by reason of use have their senses exercised to discern both good and evil. *Heb. 5. 13, 14.*

2. The Word
the Physick of
the Soul.

And as the *Word of God* is the *Food*, so is it likewise the *Physick* of the *Soul*. A *Metaphor* whereunto *St. Paul* alludes, and whereat he frequently glances through these *Epistles*. If any man consent not *ὑγιαίνουσι λόγοις*, *To wholesome words*, even to the words of our *Lord Jesus Christ*. *1 Tim. 6. 3.*

And the *Apostle* elsewhere commends it to his Scholar *Timothy* under the same name and title, *2 Tim. 1. 13.* *ὑμῶν πρὸς ἡμᾶς ἔχουσιν ὑγιαίνοντων λόγων*, *Hold fast the form of wholesome words.*

This *Physick* of the *Soul* may be said to be *wholesome words*, or *sound Doctrine*, in two respects:

1. First, *formally*, and in its own nature, as being healthfull in it self.
2. Secondly, *causally*, by way of *Energie* and operation, as healing in the effect.

First,

First, sound Doctrine is healthfull in it self, 1. First, healthfull in it own nature.
 (a) and whereas the natural Physick is many times made up of rank and deadly Poyson, yet so corrected and tempered by Art, that the malignity and venome is taken out; and proves a sovereign Antidote and Preservative. This spiritual Physick hath no Venome and Poyson in it; but is altogether pure and simple, and every way suitable to the Soules health.

a Venenum aliquando pro remedio fuit. Senec. de Benef. lib. 2. c. 18. Medici pedes & alas Cantharidis, cum ipsa sit mortifera, prodesse dicunt. Plutarch. de audiend. Poetis.

Two Ingredients there are in the Word of God that make it thus healthfull in it self: A double Ingredient in the Word.

1. The one *Truth*.
2. The other *Holiness*.

The first Ingredient in the Word is Truth, 1. The first, Truth.
John 17. v. 17. Sanctifie them through thy Truth, thy Word is Truth. As being an exact Idea, a lively Portraicture, the perfect Copy and Counterpart of the minde and will of God. (b) And as it is Truth in it self, so it makes an impression of Truth upon the Soul; even as the Seal stamps it own form and figure upon the body of the Wax. The Truth of Faith and Manners; Truth of Doctrine and Life, both these are the effects of the Word of God. b Veritatem Philosophia querit, Theologia invenit, Religio possidet. Joan. Picus Mirandula.

A second Ingredient of sound Doctrine is *Holiness*, 2. The second Ingredient of the Word Holiness, for as it teacheth men to believe aright, so it likewise instructs them to live well; *To live soberly, righteously, and godly in this present world.*

ε'Η τὸ τέλει
 βίαν ὡς, ἔ
 διδάξει. Clem.
 in Pædag.

Τὸ πᾶς πολί-
την, τὸ πᾶς
ἔστιν, ὡς γὰρ αἰετὶς,
ἀλλὰ ὡς αἰετὶς.
Anist. E' hic.
l. i. c. i.

This is the proper (c) End of it, to make men better to spiritualize their natures, to sanctifie their affections, and to bring them unto happiness. *If any man consent not to wholesome words, and to the Doctrine which is according to godliness, 1 Tim. 6. v. 3. Those onely are wholesome words, that are according to godliness.* This is the specifical form, that distinguisheth them from all other. The Apostle reduces and referres these *wholesome words* to two Heads, *2 Tim. 1. v. 13. Hold fast the form of wholesome words, which thou hast heard of me in Faith and Love. Faith in Christ, and Love toward our Christian Brethren; These are the very abstract and summary abridgment of sound Doctrine.*

2. Healing
in the effect.

Secondly, *sound Doctrine* is healing in the effect: like unto the *Tree of Life*, which was planted in the streets of the new Jerusalem, that bare twelve manner of fruits, and the Leaves of the Tree were for the healing of the Nations. Revel. 22. v. 2.

Two manner
of ways.

The Word of God comes to have this healing effect, two manner of ways :

1. By a *formal* contrariety to the *Disease*.

2. By a particular *Application* to the *Patient*.

I. First, by a formal contrariety to the Disease.

First, the Word heals by way of contrariety to the Disease. And herein lies the difference betwixt *Food* and *Physick*.

Food is the conversion of the nourishment into the substance of the Body. And in that respect, *Nutrimur similibus*, we are nourished by things of the same or like nature. But Physick is the removing of obstructions, the disburthening

ing of superfluities, the purging out of malignant humours. And therefore *Morbi curantur contrariis*, Diseases are best cured by the contraries. There is a contrariety betwixt the Body and the Disease. And there is as great a contrariety betwixt the Disease and the Physick, 1 Tim. I. v. 9, 10. *The Law is not made for the righteous, but for the lawless, and for the disobedient, and for the ungodly, and for sinners.* And if there be any other thing that is contrary to sound Doctrine, notorious and enormous sins, such as are there rehearsed by the Apostle, are contrary to sound Doctrine. And sound Doctrine is every way as contrary to gross and open sins. And it declares and manifests this contrariety by a free and round admonition, in a severe and sharp reproof, Titus I. v. 13. *Rebuke them sharply*, *αποτίμων*, cuttingly, after the manner of ^d *Chirurgum* *misericordem esse non oportet.* ^e *Chirurgions*, (as the word imports) *that they may be sound in the Faith.* ^e *Cutting Reproofs*, ^e *Nec deest censura qua increpet, nec medicina qua sanet.* ^f *Cyrian.* ^f *Quae ferro non curantur, ignis curat.* *and the paring mens consciences to the quick*, are an excellent means to make men *sound in the Faith.* *There is no way to cure a Gangrene but by cutting off the part affected, and by (f) cauterising the mortified member.* *If this be not done speedily, the whole Body must needs perish.* *Regula Medicorum.*

The words of the wise are as Goads and Nails fastned; Eccles. 12. v. 11. And what is the use of Goads, but to provoke and prick forward the dull Ox? And Nails must not onely be fastned, but driven home to the Head. Even so the words

g Si cuius sermo non pungit sed oblectationem facit audientibus, iste non est sermo sapientis, verba enim sapientum ut si multi.
Hieronym. in Eccles. cap. 12. Pungit, non penetrat. Seneca of Chrysip. Epist. 1. ad Lucil.

h Quae per insuavitatem mendentur, emolumento curatiois offensam sui excusant, & praesentem injuriam superventura utilitatis gratia commendant.
Tert. de Penit. c. 10.

2. By a particular application to the Patient.

words of the wise must (g) *Pungere non palpare*, as Hierom well expresses it: They must penetrate and pierce deep, not onely scarrifie or scratch the face of mens consciences. The two Witnesses had a *Fire that went out of their mouth, that devoured their Enemies*; Revel. 11. v.6. And they tormented those that dwelt upon the Earth; v.10. And what was this tormenting Fire that went out of their mouths, but the scorching and burning heat of their Ministry, which consumed their corruptions, even as the Fire licks up the Stubble. The Ministers of Christ are the Salt of the Earth; Matth. 5. v.13. so called by reason of their favoury Doctrine. And Salt hath an acrimony and sharpness in it, it corrodes and frets, it sucks up the putrid moisture, and so prevents putrification: For howsoever erroneous and false Doctrine hath no favour nor sharpness in it; As it was said of the Popish Liturgy, *Missa non mordet*, The Mass hath no Teeth in it, it bites not at all. Yet true and sound Doctrine bites where it fastens, like unto a (h) *Purging Potion*, it stirs and troubles the humour, it causes a grumbling in the conscience, it puts it to extreme smart and pain, and hereby it heals and cures.

Secondly, the word heals by a particular application to the Patient. For this is a sure Rule, *Omne agens agit per contactum*, Every agent works by way of contact, by a real touch of that Body whereon it acts, either immediately in the substance, or in the power and virtue of it.

This

This is very observable in the practice of *Chirurgery* and *Physick*, where the Plaister must be close applied and laid upon the Sore; and the Potion must be inwardly received into the Body; otherwise it no way conduceth nor proves availsome unto health.

And so it is in the dispensation of the spiritual *Physick*, the preaching of the *Gospel*, which consists of these two parts, and stands upon them, as the several Legs, Explication and Application. And as it must be explained and opened in the sense and meaning of the words, so it must be applied and brought home to the conscience.

That *Physick* which cures at one time may kill at another. And hereof (*h*) *St. Augustine* affords us a notable Example, in that famous Physician *Vindicianus*, who being sent for to a young man in a dangerous sickness, recovered and restored him to his former health: but relapsing into his sickness in his old age, and making use of the same Prescript, which had formerly afforded him present help and remedy without the advice of his Physician; (*i*) it had like to have cost him his life. And so it is with the spiritual *Physick*, which must be attempered to the present exigents and emergencies of Time, Place, Person, and particularly applied to the state and condition of the Hearers.

h Aug. Ep. 5. ad Marcellinum.

i Idè malè acceptus es, quia non ego jussi illi atati, jam hoc non se fuisse jussurum. Vindicianus answer to the young man.

Thus have you heard in part, that the sound Doctrine here mentioned, is both healthfull and healing *Physick*; and the Disease of the later days is the refusing and rejecting of it;

καὶ οὐ γὰρ
 παύει ἔργον,
 παρὰ τοῦ
 ἔργου ἔργον
 δὲ οὐκ ἔργον.
 Hippoc.
 Aphor. 1. 2.
 1 Molestus est
 Medicus furen-
 ti phrenetico,
 & pater in-
 disciplinato
 filio, ille ligan-
 do, ille caden-
 do, sed ambo
 diligendo. Auguſt. ad Bonif. Comit. Epist. 1.

and set forth unto us in these words, *ἐν ἀνέγονται.*
They will not endure it, they will in no case swal-
 low or digest this (k) *Purging Pill*: like unto a
 wayward and froward *Patient*, or rather a
 (l) phrenetick and distracted person, that casts
 away his Physick in the heat of his indignation;
 and as for his Physician, he will not suffer him to
 abide in the same Room, and in case he appears
 in his presence, he spares not to bespatter him
 with uncivil and unfavoury language, and in a
 fierce and furious manner with heavy and down-
 right blows, he falls foul upon his person.

This not enduring sound Doctrine hints out
 and intimates these two Particulars:

First, a disallowing and disapproving of it in
 their judgments, which they censure, and con-
 demn, as unsound and unprofitable.

The second is, a displicency and displeasure in
 the Affections, which makes them angry and
 testy, pettish and peevish, and to vent their cho-
 lerick passion, as *Ahab* against *Micaiah*, *1 Kings*
22.8. I hate him, for he doth not prophesie good con-
cerning me, but evil: and yet *Micaiah* spake no
 other thing than what God put into his mouth;
 as he told the Messenger that was sent unto him
 with this instruction, *Behold, now the words of the*
Prophets declare good unto the King with one mouth:
Let thy word I pray thee, be like the word of one of
them, and speak that which is good. And *Micaiah*
said, As the Lord liveth, What the Lord saith unto
me, that will I speak, Vers. 13, 14.

There

There is a goodness of things in themselves, and unto others. And Physick may be said to be good in order to the natural state and constitution of the Body, or the distemper and Disease. The Word of God, that *good Word of God*, as the Apostle terms it, *Heb. 6. 5.* is always good in it self, and good unto us, even to a good and honest heart: *Do not my words do good to him that walketh uprightly? Micah 2. 7.* But it is not good to our corrupt humors, and unlawfull lusts. And herein it fares with sound Doctrine as it doth with wholesome nourishment, which seems unpleasant and unsavoury to an Aguish palate; and yet the fault is not in the meat, but in the mouth and taste of the party. And the Rule of *Aquinas* is sound and good, *(m) Non est judicandum de rebus secundum opinionem impiorum, sicut nec de saporibus secundum estimationem aegrotorum,* We are not to spend our judgments according to the common opinion of the wicked, no more than we judge of savour according to the diseases, fancy and frowardness of sick men. m Nihil verum putant, nisi quod suave est, nihil credibile nisi quod potest incutere voluptatem, nemo rem veritate ponderat, sed ornatum. Non credunt ergo divinis, quia suco carent. Lactant. l. 5. c. 1. Aquinas summa Theolog.

The second general part of the Text is the cause of the Disease, *et non emendamus nos ipsos, After their own lusts.* Their Lusts, their own Lusts. 2. The second part. The cause of the Disease, After their own Lusts.

There are natural, and there are morbid or sickly desires in the Body; A natural desire in every creature after their proper food and nourishment, thereby to preserve their individual natures, and to prorogue and lengthen out their being to the utmost point and period, to propagate

gate and increase their kinde by natural generation, that being mortal in themselves, they may after a sort prove immortal in their posterity. But besides the desires of nature, there are morbid and sickly desires in the Body, which are sometimes found in children that feed upon coals and dirt: and such are the depraved longings of women with childe, called *Pica* by Physicians, from a Bird of that name: and that because the inconstant and various desires of nature, so misguided by vicious humours, are well resembled by the strange mixture of white and black Feathers in that Bird.

Answerable to both these, there are both spiritual, and sinfull, and sickly desires in the Soul.

Two sorts of
desires in the
Soul:

1. Spiritual:

There are spiritual desires after divine and heavenly matters, *Those things that are above, where Christ sitteth at the right hand of God.*

3. Sinfull,
or Lusts.

And there are sickly and sinfull desires in the Soul, for the matter, manner, measure, order, end, which are known by the name of Lusts, and are usually taken in the worser part; and as Physicians oft times take the *Crisis* of the *Crisis* and temper of the Body from the Stomack and Appetite of the party: even so may we judg of the state of mens Souls by their desires and lusts. That is one part of St. Paul's description of those *silly women, led captive by Seducers, laden with sins, led away with divers lusts,* 2 Tim. 3. 6. And foreshewing the Disease of the later Days in the Text, alleageth this as the proper cause, *Their lusts, their own Lusts, their private*

private fancies and humours, carried about with every winde of Doctrine, tossed to and fro; as this or the other thing suits best with their disposition. And this *modum*, or peculiar of theirs, is directly opposed to that *catholick Doctrine* that is common to the whole Church, wherein there is *Unus Deus, & una fides*, one God, one Faith, (as *Beza* well observes upon the place) and this one Faith, and their many Lusts, are every way incompatible, and inconsistent, and cannot stand together.

Beza in locum.

And that you may the better conceive what these Lusts are, I shall branch them out into these three Particulars:

1. Proud Ignorance.
2. Wanton Curiosity.
3. Sordid Covetousness.

Three sorts of
sinfull lusts.

The first cause why men will not endure sound Doctrine is the Lust of *Proud Ignorance*, If any man consent not to wholesome words, even the words of our Lord Jesus Christ, He is proud, knowing nothing, 1 Tim. 6. 3, 4. *τις οὐκ οἶσιν*, He is swollen big or puff'd up, as the word signifieth, (n) and tumours and swellings are contrary to health and soundness, and are no less destructive to Soul, than Body: it is the property of *Proud Ignorance* to puff up mens spirits, like unto empty Bladders, that are blown with the winde. And whereas for the most part Knowledge puffeth up, as the Apostle tells us, 1 Cor. 8. 1. yet are there some that are puff'd up out of Ignorance,

1. The first
Lust, Proud
Ignorance.

*n Grandis tu-
mor contrarius
est sanitati.
Quintil. Inst.
Orat.*

in whom Pride and Ignorance go hand in hand, as they are linked together in the Text, *He is proud, knowing nothing.* This makes them presume that they stand in no need of the publick Ministry, the onely outward and ordinary means of instruction: That they know all that is knowable, and *have more understanding than their Teachers,* as *David* affirms of himself. Nay more than so, this confident conceit and over-weening opinion of their gifts, transports some private men so far, as to desert and quit their proper station and calling, and though neither of sufficient arts and parts, no nor competent abilities for the Ministerial Function, to invade and rush upon it. Even as empty Carts run faster than loaden Wains; and the lesser Pinks, and lighter Pinnaces sail swifter than the taller Ships of the greatest bulk and burden. Like unto hasty *Ahimaaz*, they will needs be running; *Let me also run,* (so he speaks unto *Joab*) though they have no tidings ready, *2 Sam.* 18.22. *And they run by the way of the Plain,* as he did, *Vers.* 23. the shorter, but the worser way: and by that means they over-run many a *Cushi*, men of greater worth, and every way more able than themselves. Or like unto those *Jewish* Doctors, whom *St. Paul* justly taxes, *1 Tim.* 1.7. *Desiring to be Teachers of the Law, understanding neither what they say, nor whereof they affirm.* (ο) λαλεῖν ἄγνοοι, ἀδυνατεῖν λέγειν, which in plain English is, They say, they know not what.

ο Gellius, l. 1.
c. 15.

2. The second
Lust is Wan-
ton Curiosity.

A second Lust is *Wanton Curiosity*, which causes men to slight plain and profitable mat-
ters,

ters, and to disdain, and despise sound and saving Truths. Like unto the People of *Israel* of old, that loathed their *Manna*, though it was the *Bread of Heaven*, and the *Food of Angels*, yet away with this dry *Manna*, give them *Flesh to eat*. They must be fed with some mysterious points of Religion, either enigmatical Prophecies out of the *Old Testament*, or dark Riddles of the *Revelation*, as yet unrevealed; Christ's personal Reign upon Earth; A fifth Monarchy, or somewhat of the like nature. They must be amused and amazed with sublime and lofty speculations, strange and uncouth (*p*) Questions; being not

only in love with, but even sick of them, *Non mihi carum*, as St. Paul phraseth it, *1 Tim. 6. 4.* A fond dotage, or rather a languishing sickness of the Soul.

Curiositatem odit D'us, nec vult nos esse Curiosos & Queristas. Crucifigamus hanc pestem, Quare. Lutherus in Gen. 6. 19.

p Ad eternam felicitatem nos vocat Deus non per difficultes questiones. Hilarius.

This is that makes so many *Athenians* in Religion, and to hanker after (*q*) *New Lights*, and new Doctrines, after their example, who when St. Paul preached unto them Jesus and the Resurrection, began to question him in this manner, *May we know what this new Doctrine whereof thou speakest is, Acts 17. 19.* This was their customary and common practice; for all the *Athenians* spent their time in nothing else, but either to tell or hear some new thing, *Vers. 21.*

And were there nothing more in a Doctrine, but the meer novelty, this alone were reason enough.

q Non est sciens hodie qui novitates non invenit. Alu. Pelag de Planctu Eccl. 1. 2.

1. *Id verum &
dominicum
quod prius, ex-
tranens &
falsum quod
posterius.
Hereses non
tam falsitas
revincit quam
novitas. Tertul. Praescript. adv. Hares.*

enough to misdoubt it, and to render it up unto suspicion: for that known Rule of *Tertullian* holds sound, for the most part, (1) That is true which is most ancient, and that erroneous and false which is of later date. And both Hereicks and Heresies are not more strongly confuted and confounded from their falshood, than by Novelty.

3. The third
Lust, Sordid
Covetousness.

The third and last cause why men will not endure sound Doctrine is the Lust of Sordid Covetousness. There is not any sin more opposite to the profession and practice of Religion, nor the reverend and respective hearing of the Word, than that of Covetousness. It was the blemish and bane of *Ezekiel's* Hearers, and moved them to bejeer him, and to laugh him to scorn, *Ezek. 33. 31.* And they come unto thee, as the people cometh, and they sit before thee, as my people, and they hear thy words, but they will not do them: for with their mouths they make jests, but their heart goeth after their Covetousness. Our blessed Saviour himself escaped not the flouts and scoffs of the *Pharisees*, and it was their Covetousness that was in fault, *Luke 16. 14.* And the *Pharisees* also (who were covetous) heard all these things, and they derided him. How many are there, even among us, that do not onely quarrell the Persons and Doctrine of the Ministers, but except also against the Calling of the Ministry? And would you know the true cause? Is it not their means, and maintenance, that is as a scourge in their sides, and

and as thorns in their eyes? Do they not complain of the payment of their Tithes, as a heavy burthen too heavy for them to bear? And do they not endeavour that *Ecclesiastical Livings* should want a sufficient Livelihood, and so prove no Livings at all? But rather like unto the Diets of sick men, *ἡ δὲ τῆς ἐκείνου ἐπιθυμίας, ἡ δὲ ἀναγκαῖα*, Demosth. Phil. 12, (as the Orator speaks of them) which neither afford a man life, nor yet will give him leave to die. Therein after a sort justifying the virulent but unjust crimination of our *Romish* Adversaries; That our Doctrine is *Negative*, our Religion is *Ablative*. How far are these men from that heroical and religious resolution of King David, who when *Araunah* offered him his threshing-floor and his Oxen, as a free Gift, would in no case accept of it, *Nay, but I will surely buy it of thee at a price, neither will I offer a Burnt-offering to the Lord my God, of that which doth cost me nothing*, 2 Sam. 24. 24. Whereas we on the other side, are every way unwilling to receive ought of the hand of God, though never so unvaluable and prizeless a mercy, that shall cost us any thing. Fain would men have *ἡ δὲ τῆς ἐκείνου ἐπιθυμίας, ἡ δὲ ἀναγκαῖα* (as *Nazianzen* styles it) A Gospel that is cost-free, without expence and charge. How far are men from hearkening to the wise mans counsel, *Prov. 3. 9. Honour the Lord with thy substance*. Who though they can be content to draw near to God with their mouth, and to honour him with their lips, with the *Fews* of old, yet will they be very hardly perswaded to honour him

D

with

with their Substance. Herein they plead Prescription and Exemption, and crave that Privilege for their god *Mammon*, that *Naaman* did for his bowing in the House of *Rimmon*, 2 Kings 5. 18. *In this thing the Lord pardon thy servant, The Lord pardon thy servant in this thing.*

3. The third part.

The Signs & Symptomes of the Disease, two.

1. The first Symptome, Having itching Ears.

The third general part of the Text is the Signs and Symptomes of the Disease, and they are two.

The first Symptome is in the Ear, *Having itching Ears*. The Itch is a natural infirmity and ailment in the Body, which is seemingly allayed and eased, with the rubbing and scratching of it, but repays the short pleasure with a long and lasting pain, and oft times draws blood after it.

Such a spiritual weakness is the Itch of the Ear, which seeks to be scratch'd and claw'd with pick'd phrases, quaint sentences, and strong lines, which have not the property of Physick to cure the Distempers of the Soul, but serve in stead of an Ointment to smooth the Skin, to supple the Joints, and to recreate and refresh the Body.

¶ Bene olet unguentum, bene olet & phar-macum: hoc tantum delectat, illud verò prodest. Plutarch.

¶ Pruritus auditus non sanam cupit doctrinam, sed confricationem auditus, sed delectationem audiendo. Cajetan. in locum.

(f) There is this difference betwixt an Ointment and Physick, though both are well sented, yet an Ointment delights onely, whereas Physick brings profit with it. (r) But the itching Ear prefers pleasure before profit, prizeth an Ointment above Physick, and makes choice of such Physicians, which tickle the Ear, though they ne-

ver cure their wounds, (u) which no sick men will do besides. The palliated cure of any spiritual Emperick or Mountebank are best accepted; who heap the hurt of their souls slightly, saying, Peace, Peace, where there is no Peace, Jer. 6. 14. And they say to their Teachers, as the rebellious Jews of old to their Prophets, *Isai 30. 10. Prophecie not unto us right things, Speak smooth things, Prophecie deceits.*

u. Aegrotus non querit Medicum elegantem sed sanantem. Seneca.

It was the saying of one of our own, who was so far in love with it, that he desired it might remain as a Memorial upon his Monument, (x) The Itch of Disputation is the Scab of the Church. And what he spake of the Itch of Disputation, is most true of the Itch of the Ear in the general; it is the Scab of Religion, the Scab of the Church, a spiritual Leprosie, that overspreads the whole man.

x. Pruritus disputandi Ecclesiae scabies. Sir Henry Wotton.

The second sign or Symptome of this Disease, is the scratching and clawing of the itching Ear, with a multiplied variety of Instructors, They shall heap to themselves Teachers. *Ipsi sibi*, (as Beza renders it) that is, (a) They shall wittingly and willingly procure the Instruments of their own destruction, (as he glosses upon the place.)

2. The second Symptome, They shall heap to themselves Teachers.

a. Scientes ac prudentes sibi accersere suae perniciem instrumenta.

Beza in locum.

This Heap of Teachers may be conceived in a double reference:

A Heap in a double reference.

1. The quantity. } 1. The multitude and number.
 2. The quality. } 2. The condition and qualification of their Teachers.

1. The multitude and number of them.

First, this *Heap of Teachers* may be referred to their multitude or number, when they are multiplied unnecessarily, and without cause, which is against the Rule of common Reason; who though they have never so able and painfull a Pastor of their own, and a company of orthodox and faithfull Ministers round about them, yet not satisfied and content herewith, they admire and run agadding after strangers: like unto silly Doves without heart, as the Prophet speaks of Ephraim, Hosea 7. 11. That forsake their own Dove-cote, and build in the next Barn or Steeple. And herein they bewray a spiritual kinde of covetousness, and say of their *Heap of Teachers*, as he in the Poet of his full Bags and Chests,

Verum, dulce est de magno tollere acervo.

O! it is a pleasant thing to take whole handfulls out of a great heap.

2. The qualification and condition of them.

Secondly, this *Heap of Teachers* may relate to their qualification and condition, when there is a multiplication of such as are insufficient and unworthy. And so (b) *Aquinas* expounds the place, Then may it more properly be said to be

Magis conservatio est, si sunt quatuor indiget quam centum boni, Aquin. in loc.

an. Heap

an Heap of Teachers, if there be four bad, than an hundred good.

There are three marks and characters of this Heap of Teachers.

1. Young and youthfull
 2. Ignorant and unlearned
 3. False and flattering
- Three characters of them

The first character of these Teachers, they are young and youthfull: A Bishop must not be a Novice, that is St. Paul's charge to Timothy, 1 Tim. 3. 6. *he says not a young man, but a Novice.* A Plant that is new-set in the Nursery of the University, or the Garden of the Church, that hath not taken any deep rooting, nor grown up to any great height; and so cannot bring forth much fruit. There is no building with green and unseasoned Timber. And to lay the burden of the Pastoral charge upon the shoulders of a Novice, is all (c) one, saith Gregory, as to raise the Roof of an House upon the walls, while they are yet green and tender; this is to build unto ruine, and to downfall the whole Frame; and yet these Novice Teachers are the men, whom they most respect and reverence, and are every way as inordinate in their loves and likings of green years and green Heads, as women with childe in their longings after green fruit. For albeit youth is not to be despised, as St. Paul adviseth Timothy, 1 Tim. 4. 12. *Let no man despise thy youth.* And the reason

1. The first characters, Young and youthfull Teachers.

c Greg. de cura Pastor. part. 3. c. 16.

a Ignat. Epist.
ad Magnes.

e. Ray. Jassus
f. Jassus
pedem. Hieron.
senex ad Aug.
Juvenem.
Aug. Ep. 13. 1.

2. The second
character,
Ignorant and
unlearned
Teachers.

f. Nimiū
multi imperi-
torum Magistri
sunt, pr i s-
quā fuerint
Doctorem Di-
scipuli. Hieron.
Ep. 8.

reason is given by Ignatius, (a) *Then is not youth to be disdained, when it is devoted and dedicated unto God, and seasoned with sanctity and holiness, yet nevertheless youth hath not that ballast of knowledg and learning that (c) solid gravity and experience of elder years.* And young Elihu was not mistaken, when he thus thought and taught, *Job 32. 7. I said, Days should speak, and multitude of years should teach wisdom.* There is as great a difference betwixt Age and Youth, as betwixt old and new Wine; and though new Wine be the more brisk and sparkling, yet the old hath the deeper colour, and the greater strength. And that Age is to be preferred before Youth we may learn from the Parable of old and new Wine, *Luke 5. 39. No man having drunk old Wine, straightway desireth new: for he saith, I would have drunk the old, for it is better.*

A second character of this Heap of Teachers, They are ignorant and unlearned. A strange kinde of Mothers, who bring forth and give suck too, before they conceive. They teach what they never learned, and are the Masters of the unlearned, ere that they ever were the Scholars of the learned, as (f) St. Hieron complains of too too many in his Time. And to make choice of such kinde of Teachers is to imploy a lame Messenger, to command him to run, and at the same time to cut off his Legs. It is the wise mans comparison, *Prov. 26. 6. He that sendeth by*

by the hand of a Fool, cutteth off the Feet. This is
to make use of blinde Guides; and if the blinde
lead the blinde, they will both fall into the Ditch.

(g) How can they prove good Seers, that want
their eyes? Or afford light unto others that are
darkness themselves? as if darkness should bring
forth light; *Et tunc uox inducet scientiam*, and
night unto night should utter knowledge. And
of such Teachers as these, that Prophecy of *Mi-*
rab is verified and made good, *Micah 3.6.* There-
fore night shall be unto you, that ye shall not have a
vision; and it shall be dark unto you, that ye shall not
divine; (or prove sound and able Divines) The
Sun shall go down over the Prophets; and the day
shall be dark over them.

The third and last character of this Heap of
Teachers, They are false and flattering, who danc
with untemper'd murther, and parget a rotten Post,
or a ruinous wall, with a fair crust and outside,
as deceitfull Builders: and sow Pillows under mens
arm-holes, that they may sleep and snort more
securely, *Ezek. 13. 10.* That (b) sacrifice with
Honey instead of Salt; and offer (c) Red, but not
Scarlet; the Dye of their words go not deep
enough, but cooker, and cherish, and sooth, and
smooth men up in their sins; such were the
Teachers in *Micah's* time, and ours, and like unto
parallel lines, they both go together, *Micah 2. 11.*
If a man walking in the spirit and falsehood do ty, he
shall even be the Prophet of this People.

*Si Sacerdos
est, sciat legem
Domini, si igno-
ret legem Do-
mini, ipse ar-
guis se non esse
Sacerdotem
Domini. Hier.
super Agg. c. 3.*

3. The third
character,
False and
flattering
Teachers.

*h Et quoniam
mel in Dei sa-
crificiis non
offertur, nimia
dulcedo arte
mutata est, &
quâdam pipe-
ris austeritate
condita, apud
Deum nil tan-
tum suave pla-
cet, nisi quod
habet in se ali-*

*quid mordacis veritatis. Hieronym. de legal. sacrific. i Offerunt coccum, sed non bis-
tindum, non duplicatum. Drigen. in Exod.*

The

4. The fourth
part, The ef-
fect of the
Disease.

The fourth general part, is the *Effect* of the *Disease*, and that is double; wherein (as in every motion) there are two Terms.

1. There is the *Terminus à quo*, [*They shall turn away their Ears from the Truth.*]

2. There is the *Terminus ad quem*, [*And shall be turned after Fables.*]

There are two things considerable in every sin, 1. An aversion from God, an immutable and unchangeable good. 2. And a conversion to the creature, a *fitting* and a fading vanity: both these are very observable, and inseparably joyned together in the effects of this sin. *They shall turn away their Ears from the Truth*; There is an aversion and falling off from God; and *shall be turned after Fables*, that is a conversion or falling on to the creature. For as there is no *vacuum* or emptiness in nature; but it is always replenished and filled with some kinde of Body, even so there is no vacancy of sin in the Soul: and no sooner hath the minde taken the leave, and bid Adieu unto the Truth, but it is forthwith entertained and taken up with fond Fables, dangerous Doctrines, *visions & traditions*, damnable Heresies, or Heresies of damnation, as St. Peter stiles them, *To the denying of the Lord that bought them*, in his several natures, as God and Man; yea to the denying of each person in the blessed Trinity: and hereof the present Times afford us most sad and wofull experieuce, wherein men
having

having once shaken hands with fundamental and saving Truths, they are immediately profelyted and perverted to gross errors of all sorts and sizes, they turn *Anabaptists, Familists, Quakers, Ranters*, and what not, and so bring upon themselves *quick destruction*. And as this follows by a spiritual kinde of necessity, there being no *vacuum* in sin, no more than in nature; so it chiefly comes to pass and takes effect through the just judgment of God, receiving in themselves *no*

ἐν τῇ αἰσχρονομίᾳ τοῦ πνεύματος αὐτοῦ, That recompence of their error that was meet, as St. Paul speaks of the Gentiles, Rom. I. 27. And because they received not the love of the Truth, that they might be saved,

διὰ τὸν for this cause God shall send them strong delusions, that they might believe a Lye. As the same Apostle tells the Thessalonians, 2 Thess. 2. 10, 11.

They that will not believe this Truth, are justly given over to believe *τὸ ψεῦδος*, That great and prodigious Lye of Antichristian Doctrine. And (k) seeing they do not the good which they know, they

are so seduced by the spirit of ignorance and error, that they shall not know the evil that they do.

k Quia non faciunt bona quae cognoscunt, non cognoscunt mala quae faciunt. August.

But if any demand and ask concerning the time, when their Disease shall be in the *Paroxysm*, in the full heat and height, and propound the Disciples question touching the destruction of

Jerusalem, Matth. 24. 3. Tell us when shall these things be? St. Paul shall answer the question out of the Text, For the time shall come. This he spake full sixteen hundred years ago, and what was then a Prophecy and a Prediction of a

5. The time of the Disease, the fifth part of the Text.

thing to come, is now a *History* and a Relation of what is past. And I may a little alter St. Paul's words, and turn his *is* into *is*, *The time shall come*, into *The time is come*, and apply and take up our *Saviours* words to his Countrey-men at Nazareth, Luke 4. 21. *This day is this Scripture fulfilled in your ears.* And it may be there are some Readers that will make good St. Paul's *Prophecy*, and will not endure *sound Doctrine*, either Text or Sermon. Like unto those of the *Popish* party, (1) whom the *Frier* justly reprov'd, and told him plainly of it, That the Truth he preached was like Holy Water which every one desired and called for with a great deal of earnestness; yet when the Sexton cast it on them, and sprinkled them therewith, they would turn their backs upon it. And if there be any such, let them make inquiry and narrow search into the cause of the Disease, and look to their lusts. Let them see if there be not in them, a lust of proud ignorance, or wanton curiosity, or sordid covetousness. Let them examine and try it by the several signs and symptoms, The Itch of the Ear, and the heaping to themselves Teachers, young and youthfull Teachers, ignorant and unlearned Teachers, false and flattering Teachers: and let them take heed and beware in the last place of the lamentable effects of it, *They shall turn away their Ears from the Truth, and shall be turned after Fables.*

⁊ *Jasn. Manl.*
Collect.

The applica-
tion.

But in case men will not endure *sound Doctrine*, must the Ministers of God prove mealy-mouth'd, and be as men in whose mouths there are no reproofs.

Or

Or shall they take up the Prophet *Jeremy's* resolution, *Jer. 20. 9.* Then I said, I will not make mention of him, nor speak any more in his Name. Nay rather, let them attend and observe *Ezekiel's* charge, *Ezek. 2. 7.* And thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they are most rebellious. The Word of God must be spoken, and sounded forth both from the Pulpit and the Press, whether men will hear, (m) or whether they will forbear; and so much the rather, when men stop their ears, and turn their backs upon it. If the Iron be blunt, there must be put to more strength, *Eccles. 10. 10.* The more (n) knotty and cross-grain'd the Timber is, the more sharp and strong must the Wedges be, and the forcible blows must be redoubled and repeated; and the more thwart and opposite men declare themselves unto sound Doctrine, the Ministers of God must be the more importunate and vehement in the pressing and urging of it: that is the ground of the Apostles exhortation in the words before the Text, and is noted out unto us in the Particle [For] the first word of the Text. Preach the Word, Be instant in season, and out of season, Reprove, Rebuke, Exhort, with all long-suffering and Doctrine, *2 Tim. 4. 2.* For the time will come, that they will not endure sound Doctrine. And it is a strange kinde of [For,] as if the Apostle should argue in this manner, Seeing men stop their ears like the deaf Adder, Cry aloud and spare not, and cause them to hear whether they will or no: and being fallen into a spiritual Lethargy, a deep and dead.

*Mens boni
studii ac pii
voti, etiamsi
effectum non
invenit capiti
operis, habet
tamen premi-
um voluntatis.
Salvian. de
Gubern. Dei
Præfat.
n Gravissimus
nodus in ligno
non potest ex-
pelli nisi gra-
vissimo oppres-
sorio. Ambrose.*

• *Mundus se-
nescens patitur
Phantasia.
Gerson. contra
superblosos.*

The conclusi-
on.

dead sleep, labour to awaken and to arouse them
up: and lieth (e) in this fancy-full Age of the
World men are wholly given over to Dreams
and Dotages, imploy and improve both power
and parts to the utmost of your ability to dis-
abuse and undeceive them of their errors.

And give me leave to apply it to my Bre-
thren of the Ministry, and to speak it home to
my self and others in the Apostles words, *Treach
the Word, Be instant in season, out of season, Re-
prove, Rebuke, Exhort, with all long-suffering and
Doctrin.* And the reason is here rendred in the
words of the Text, *For the Time will come, when
they will not endure sound Doctrin, but after their
own Lusts shall they heape to themselves Teachers,
having itching ears. And they shall turn away their
ears from the Truth, and shall be turned after Fables.*



F I N I S

A SUMMARY
COLLECTION
Of the principal
FVNDAMENTAL RIGHTS
LIBERTIES, PROPRIETIES
OF ALL
English Freemen.

Both in their Persons, Estates, and Elections; and
of the memorable *Votes*, *Resolutions*, and *Acts* of
Parliament, for their *vindication* and *corroboration*, in the
late *Parliaments* of 3 & 17 of *King Charles*; collected
out of their *Journals*, and printed *Ordinances*.

Most necessary to be known, considered, re-established
(in this present juncture of *Publick Affairs*) with all possible
old and new *securities*, against past, present, and future publick
Violations, *under-minings*, by force or fraud, for the much-de-
sired healing of the manifold large mortal wounds in these
chief *Vital parts*, and repairing the various destru-
ctive subversive Breaches in these prime foundations
of our English State Fabrick; without which
no effectual present or future Healing, Union,
Peace, or settlement can possibly be expect-
ed, or established in our distracted Nations.

By William Prynne of Swainswick Esq; a Ben-
cher of *Lincolns Inne*.

Jer. 9. 21. Is there no Balm in Gilcad? is there no Physician there?
why then is not the health of the Daughter of my people recovered?
Jer. 51. 8. Take Balm for her pain, if so be she may be healed.
1 Chron 29. 13. Be of good courage, and let us behave our selves
valiantly for our people, and for the Cities of our God; and let the Lord
do that which is good in his sight.

At 6. London, Printed for the Author, 1656.